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has demonstrated a considerable stability of the cultural centers. But when the emphasis is shifted, a different result may appear. Thus, by envisaging the intangible totality of cultures rather than their separate elements Kroeber comes to divide the tribes of the Pacific slope of North America as one unit from the entire remainder of the continent. A grouping on the basis of social organization would certainly produce novel results, which would be somewhat similar but by no means coterminous with those arrived at if attention were concentrated exclusively on kinship terms. Or, taking again the customary point of view for comparison, I have long felt that the Southern Siouan tribes should be linked with the Central Algonkian rather than with the typical Plains people.

These hints must suffice to indicate the importance of Dr. Sapir's paper. Since practice is still better than theory, most readers will clamor for a sequel in which the various methodological principles and cautions shall find application to a concrete problem.

ROBERT H. LOWIE

Anthropology Up-to-Date. GEORGE WINTER MITCHELL. The Stratford Company: Boston, 1918. 77 pp.

This three-fourths hour of serious-faced raillery by an expounder of Greek in Queen's University, Kingston, is a symptom of the social maturity to which anthropology is attaining. The chapter heads sound straight enough: Definition, the Founder of Anthropology, Method, Magic, the Social Unit, the Origin of Exogamy, Kings and Priests, Utility of Anthropology, and the like. But at every page or two the quite orthodoxly solemn argument slides into a backthrust:

So if he needed rain, he imitated rain and, as the rain sometimes came, he was fooled into believing that he was the cause of it. You will find quite as bad logic among civilized people. It is no worse than the reasoning of Herbert Spencer as exemplified at the beginning of this chapter.

Or this, on method:

Many ponderous volumes with copious illustrations have been written by modern anthropologists to prove that savages learned to produce fire by the friction of wood. Still more ponderous volumes from every quarter of the globe prove that many primitive peoples have obtained their belief in spirits and gods from visions.

Lucretius told us all that in two short sentences more than nineteen hundred years ago.

The following reduction, which a monthly review succeeded in swallowing to regurgitate in good faith, illumines the instinctive hold of the survivals doctrine on every naïve mentality:

Man began by giving his best to the gods. At first the king or priest was sacrificed, and as he was often thought to be deity incarnate he was eaten by the worshippers in the belief that by doing so they became permeated with the divine spirit. Later an animal, such as a bull, was substituted. Bulls came to be regarded as too expensive and a goat or pig was sacrificed. * Man became more niggardly still and fashioned a piece of dough to represent the victim and finally they did not even take the trouble to fashion the dough in any image.

The irony is not always maintained at this level and sometimes dips into sheer burlesque, as in the statement that

Some writers, but they are not up to date, assert that it is his reputation as the Father of Lies which entitles Herodotus to be hailed as the Father of Anthropology.

or the punning, under Cannibalism, on struggling missionaries, *pièces de resistance*, and mission furniture. Yet such passages, in juxtaposition with references to the Golden Bough, Tylor, Reinach's Orpheus, Folkways, Spencer and Gillen, and Robertson Smith, will bewilder and shock those whom a subtler sarcasm would have passed through without a scar. The skit is just broad enough to amuse any well-read person; but much of it is so finely sharpened, and its venom at once so gentle and so genial, as to make it doubly refreshing within the profession. Some of us may even temporarily succeed in inhibiting, under its ridicule, habits in which we have heretofore indulged without shame.

This being the first sustained notice which wit has deigned to give anthropology, the science must be arriving. There remain many pompousnesses, but thanks are due this professor of the classics for the clatter of deflations caused by the pricks which he has strewn between his compact dedication and his barbed last sentence.

A. L. KROEBER

ASIA

Collection Tovostine des antiquités préhistoriques de Minoussinsk conservées chez le Dr. KARL HEDMAN à VASA. Chapitres d'archéologie sibérienne par A.-M. TALLGREN, Conservateur-Adjoint au Musée Historique de Finlande. Société Finlandaise d'Archéologie, Helsingfors, 1917. 94 p. 4°. 12 plates. 90 text-figs.

Mr. Tallgren gives in this elegant volume an accurate and intelligent account of a collection of 1,053 antiquities gathered in the region of Minusinsk on the upper Yenisei in central Siberia by the Russian collector Tovostin. Of this number, 298 are illustrated on the plates and seventeen in the text; the reproductions are excellent. The archaeology of this region has for some time been the object of general interest, as it